

## Prayer

Bishop Leighton.

Like the heavens, prayer hath a circular motion. Its inspiration, coming from God into the soul, returns back to him. You look up to the heavens. They are covered with rain-bearing clouds. Whence came they? From the evaporations of the deep, broad seas. They fall in copious showers upon the earth. Whither go they? Evaporating from the land, gliding in brooks, rolling in rivers, they return to the source whence they came. So do all true prayers.

## "Go Home and Tell Thy Friends"

Bishop J. C. Ryle.

How much there is in these simple words of our Lord! What thoughts they ought to stir up in the hearts of all true Christians! "Go home and tell thy friends." Home is the place, above all others, where the child of God ought to make his first endeavors to do good. Home is the place where his best affections ought to be concentrated. Home is the place where he should strive daily to witness for Christ. Home is the place where he was daily doing harm by his example so long as he served the world. Home is the place where he is especially bound to be a living epistle of Christ, as soon as he has been mercifully taught to serve God. May we all remember these things daily! May it never be said of us that we are saints abroad, but wicked by our own fireside—talkers about religion abroad, but worldly and ungodly at home!

## Forgiveness of Others

The Congregationalist.

Injustice is hard to be borne. This explains why forgiveness often, not to say usually is so difficult. What injury may have been done to us, we feel that we have been treated unjustly. Often we are mistaken. But so it seems. And injustice seems to concern not only ourselves, but the whole universe. Not to resent it seems like disregarding the public good, like being untrue to the great principles of righteousness on which the welfare of the race is based. Thus we exaggerate our own importance and that of the injury which we have suffered. Indignation distorts the whole situation.

We are bound to forgive. God has commanded us to do so. The duty may be hard, but not the less a duty, and he who means to do his duty at all hazards will accept the fact. But he who takes a higher view sees in forgiveness a privilege. The element of considerateness, and even affection, comes into the matter. He loves others too much to cherish hardness toward them. He tries to look at matters from their point of view, and usually finds enlightenment. He thinks also of his own frequent need of forgiveness, and seeks to do as he would be done by. The gentler, more gracious spirit finds forgiveness easier.

Forgiveness brings its own rewards. It wins the love of others, substituting it in the

place of their hostility. It also secures that inward satisfaction which is due to the loyal discharge of duty and the hearty yielding to noble, holy motives, the sweetest of all recompenses. It enables us to understand better the divine character, the forgiving, long-suffering tenderness of our Lord. It expends, exalts, purifies, and dignifies the whole being.

It is not a sign of weakness, but of strength. It takes a higher degree and a higher quality of character to forgive than to persist in an implacable mood. It costs a struggle, usually vigorous, often severe, and only a strong soul, if any, conquers readily. But when we have learned the habit of forgiveness we have attained unto much of both the strength and grace of Christ Himself.

## Missions

## Home Mission Correspondence

*To the Brethren of Pennsylvania:* I wish I could picture the situation just as it is. I can but attempt the same. It is serious indeed, much more so than most of you know. A few years ago, when we were not as able as we are now, we were contributing to the Home Mission fund nobly, and we have a number of nuclei of promising churches, but for want of funds they have to be neglected. Some of these were McVeytown, McAllisterville and Valley Point (Black Log). I have lately been and am now in this, McVeytown, charge and it is indeed nothing but heart-aches to visit here and call upon the persons whose names are on the roll and ask them about church relation and hear them say, "Yes, I was, and was happy in the hope of a church home with you, but it looked like we were to be left out in the cold altogether, and I sought a home in the ——— church." Another, "Yes, I was, but after waiting for years and hoping for that which did not come in the way of pulpit service and pastoral care, I gave up in despair and am no better, or perhaps worse, than when your evangelist came here." Another, "Yes, we were enrolled and promised service, but dropped like a hot potato."

I certainly could not blame those people for loss of confidence. But by the help of God we must redeem the reputation of the church and from present indications we can revive this McVeytown charge. In the center of McVeytown is a church house of our own, at present the property of Mission Board in trust for the church. At Valley Point is a union house in which we have an interest and where I am now holding services. Happy to say interest increases, and I hope to report good news from here.

At McVeytown the clouds are breaking, and they want and are ready for the next Quarterly Missionary Conference. What we need is funds to carry through the work that will in a few years be a good charge for a pastor of the Brethren church. But it will require vigilance and faithfulness and means. Can we have it? What will the answer be?

R. Z. REPLOGLE, Sec'y.

## From the National Capital

*Hiding Behind John*—Some time since, a certain "holiness" (?) preacher made use of this expression in commenting on certain portions of the first epistle of John, where the apostle speaks of some as "liars," "of the devil," etc. This preacher endeavored to apply this to his "hobby," and in doing so he said, "I would not dare to call you devils and liars but I will hide behind John." I wondered why he was not willing to take his own medicine and hide behind John all the way thru. Why not apply the same teaching to John 13:1-17? Better yet, why not hide behind Jesus? Is not that a safe place to hide? If Christ did not mean what he said in John 13, how do we know whether John meant what he said in regard to holiness? "Why call ye me Lord, Lord, and do not the things which I say?" "Ye are my friends if ye do whatsoever I command you" "Teaching them to observe all things whatsoever I have commanded you." Ah, those whatsoevers! They give us no chance to evade or dodge. They leave nothing out. Let us hide behind Jesus in all things, and not simply in those things that agree with our own peculiar views and opinions.

*That "Old Custom" Argument.*—Concerning feet washing many say, "It is simply an old custom, they wore sandals in those days, and it was necessary to cleanse their feet, etc." Well, let us suppose it was an old custom. Does that indicate that we need not observe it? Eating is rather an ancient custom; why not do like the friends and dispense with eating the communion; just so we have what it represents? Public worship is an old custom, too, why not reason that out of the way also? But was it really an old custom? If so, Peter must have been "behind the times," else the Lord himself did not speak the truth when he said, "What I do thou knowest not now, but thou shalt know hereafter." Is it not wiser, better, safer, to obey the master in everything, custom or no custom? No matter what the difficulty may be, it is always best in every case to follow the advice of his mother, (John 2:5) "Whatsoever he saith unto you, do it."

*"Pass Around the Pickles."*—So says Dr. Talmage. He argues that "sour Christians" have their practical uses,—that there should be at least "one vinegar cruet in the castor." He says: "They are especially known as fault-finders. Their teeth are always on edge. They are critical of minister, eldership and choir. Whatever is done they act as tho they could have done it better." Most people are inclined to reason differently on this subject, but Paul teaches in I Cor. 3, that this carnal class—the pickle and vinegar kind—are to be found in the church, and he calls them "babes." Further on, he speaks of the same class as weak, sickly and asleep. I Cor 11:30. What is more trying than a great big baby that cries, and CRIES, and CRIES! You know that some babies seem to have been made of tears. They cry for weeks, and months, and sometimes years. Still we would not want to give them up,